

CHAPLAIN MANAGERS AS PASTORS

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INTRODUCTION

The purpose of this paper is to examine some of the current data that will help in giving clearer insight to the pastoral role and function of chaplains who serve in supervisory/management roles.

The approach to be used in this paper is to examine the requirements for chaplain managers to function as pastors as directed in current Army Regulations, Army Field Manuals, and other Army publications. Then the role of chaplain managers as pastors to those personnel whom he supervises will be examined. The role of the chaplain managers as pastors to the staff and command will be viewed followed by a study of their role as pastors to the chapel community as a whole. The conclusion will consist of recommended changes and implementations that can be used in assuring positive approaches to chaplain managers being effective pastors as a part of their being effectivesupervisors/managers.

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I. THE CHAPLAIN'S ROLE AS SEEN IN ARMY REGULATIONS AND OTHER ARMY PUBLICATIONS

"The status of the chaplain in the Army is that of a religious leader and staff officer. His duties are those which normally pertain to his profession as clergyman and those which are prescribed by law, modified by the mission and distinctive conditions and circumstances of the Department of the Army."¹

In carrying out his mission in the Army, the chaplain- a. Acts as adviser and consultant to the commander and his staff on all matters of religion and morals, and morale as affected by religion. He is available as a consultant on matters of the religious and cultures indigenous to the assigned areas of operations in relation to their effect upon the mission of the unit. b. Provide opportunities for worship, public and private, consistent with the religious beliefs, customs, and practice of the military personnel, their dependents, and authorized civilians. c. Provide for the proper and appropriate administration of rites, sacraments, and ordinances. d. Provide religious education and individual instruction upon request. e. Provide pastoral care such as counseling, spiritual guidance, visitation of the sick and the confined, and pastoral visits to barracks, quarters, training, and recreational areas. f. Maintains liaison with religious groups and welfare agencies in civilian communities upon whom he may call for assistance. g. Satisfies religious obligations established by ecclesiastical authorities to insure maintenance of denominational indorsement.²

The Army Field Manual 101-5, Staff Officers Field Manual-Staff Organization and Procedure, and the Army Field Manual 16-5, The Chaplain, explain in some further detail the role of the chaplain and his duties.

¹U.S., Department of the Army Regulation 165-20 changer1, Religious Activities: Duties of Chaplains and Commanders' Responsibilities, Washington, D.C., September 27, 1972, p. 1.

²U.S., Department of the Army Field Manual 16-5, The Chaplain, Washington, D.C., December, 1967, pp. 3-4.

Beginning with the Division Chaplain through the chain of positions to the Chief of Chaplains, the chaplain finds his work falling more in the area of supervision of other chaplains and staff duties.³ The actual mechanics of his staff role are clearly stated in this field manual and other field manuals. His pastoral responsibilities are not so clearly stated except in broad terms. It is in this latter area, the role of the chaplain manager/supervisor that work needs to be done. The supervisory chaplain has a pastoral responsibility to other chaplains and chapel staff members, the command and staff to which he is assigned, and to the chapel community as a whole.

³Ibid., pp. 44-78.

III THE ROLE OF THE CHAPLAIN MANAGER AS PASTOR TO THOSE CHAPLAINS AND CHAPEL STAFF MEMBERS HE SUPERVISES

A very important aspect of a chaplain manager's role as a pastor is his ability to be a pastor to those chaplains he supervises and other chapel staff members that are in his area of supervision. Chaplain (COL) Ben S. Price, Training and Doctrine Command Staff Chaplain, spoke of three ways he serves the chaplains he supervises as pastor. He listens as a pastor to what the chaplain has to say when they are together. He also serves as a sounding board for the supervised chaplain's ideas and problems. Then he maintains a relationship with his chaplains that make it easy for them to call him by telephone or to write him when assistance or guidance is needed. Chaplain (COL) Price stated that there were times when every chaplain needs a chaplain (pastor). He stated that a part of being a senior chaplain in a managers position requires the senior chaplain to have a pastoral concern for the chaplains he supervises.⁴

If the chaplain manager is alert to what his chaplains are doing and felling it will enhance his ability to perform his role as a staff officer and pastor. An example in point was my own experience when a statement that I wrote concerning the sincerity of a young soldier requesting to be classified as a conscientious objector was questioned.

⁴Chaplain (COL) Ben S. Price, private interview held at Fort Hamilton, New York, October 1973.

A change in the requirements of the regulations had transpired that the Chief of Staff, of the Post to which I was assigned, was not aware of having changed. He returned the statement I had written to the Post Chaplain for clarification. The Administrative Chaplain pointed out the apparent misunderstanding on the part of the Chief of Staff to the Post Chaplain. The Post Chaplain would have nothing to do with the matter. The Administrative Chaplain went to the headquarters with the change to the regulation in hand. In a few moments the Chief of Staff thanked the Administrative Chaplain for helping keep him abreast of the change. The Administrative Chaplain served in a pastoral role toward the Chief of Staff, the young soldier, who requested the conscientious objector status, and to me. He also performed a good staff function. The Post Chaplain failed to be either a good pastor or a good staff officer.

The preceding illustration from my personal experience is given to show that often for one reason or another opportunities to assist younger chaplains by chaplain managers can have far reaching effect. One of the reasons for such behavior and failure to meet the need of others is seen in what Seward Hiltner referred to as ambiguity of role. Hiltner pointed out that many civilian ministers are not able to cope with being a pastor of a local congregation because they are unable to tolerate the ambiguity that the role of a pastor calls for them to play.⁵

A very important aspect to be gained from the chaplain managers utilizing their pastoral role is the impact it makes on the supervised chaplain. Bishop Gerald Kennedy of the Methodist Church said, "keeping

⁵Seward Hiltner, Ferment in Ministry, (Nashville: Abingdon Press, 1969), p. 22.

close to the people will get us down from our high pulpits and into the life and experiences of ordinary men."⁶ Also he said, "the only thing that saves us in to become pastors as well as priest and prophets."⁷ Here one is reminded that it is easy for the chaplain manager to lose touch with the chaplains he supervises. To lose touch can reduce a person's effectiveness as a pastor. Another factor is that when touch between senior and junior chaplains is lost a positive learning experience is lost by the junior chaplain. Much of what is learned by junior chaplains is based on there relationship with their supervisory chaplain.

The role of a chaplain is that of religious leader.⁸ Often the religious life of a post or division or any command reflects the spiritual strength or weakness of the senior chaplain. If the senior chaplain is too involved with administrative functions to keep his pastoral in tune then he is giving up a greater work for a lesser work. Alvin Lindgren said, "some commentators have claimed that administrative concerns have become an ecclesiastical Frankenstein, threatening to strangle the spiritual life of the church and thereby to destroy it as an institution."⁹ A system of management referred to as management by objective will do much to free the hand of chaplain managers so that their pastoral function can be better cared for by them.

⁶Gearld Kennedy, The Seven Worlds of the Minister, (New York: Harper and Row, 1968), p. 66.

⁷Ibid.

⁸AR 165-20, p. 1.

⁹Alvin J. Lindgren, Foundations for Purposeful Church Administration, (Nashville: Abingdon Press, 1965), p. 15.

This aura of collegiality and spirituality between the chaplain managers and the chaplains they supervises will be reflected in their staff relationships.

III. THE ROLE OF THE CHAPLAIN MANAGER AS PASTOR TO THE COMMANDER AND HIS STAFF

In the Army Field Manual 16-5 it is repeatedly pointed out that "the chaplain is a member of the special or personal staff and acts as adviser and consultant to the commander on all matters of religion, morals, and morale as affected by religion."¹⁰ This calls for professional proficiency as clergyman, administrator, and military officer. "When the chaplain, staff chaplain, knows his job as a staff member, it makes it easier for them to relate to the chaplains they supervise as their pastor."¹¹

The Chief of Chaplains, Chaplain (MG) Gerhardt W. Hyatt, said, "the primary thing that I want to say to you today is just this; that as clergymen we need to review our ministries as pastors to those who carry the heavy burden of decision-making in the military, in industry, in government and in public life. As chaplains we have a pastoral, as well as a prophetic ministry to perform to commanders under whom we serve. . . We have often used to term that 'our responsibility is to the troops'. And, believe me, that is true! But I wonder if we do not use that statement sometimes because we are afraid--afraid to minister to those who are in authority over us. We often avoid them. We shy away from a ministry to them that is prophetic and pastoral at the same time. We don't hesitate to admonish the troopers and their families. But, how often do we take the risk of offering moral guidance or spiritual advice to leaders in decision-making position--that is, to the power structure. . . When offered in a pastoral manner, such help is not only received, but is much appreciated."¹²

¹⁰DA Field Manual 16-5, p. 3.

¹¹CH (COL) Price, A private interview.

¹²CH (MG) Gerhardt W. Hyatt, "A Pastoral-Prophetic Ministry to Leaders," The Chaplain, Volume 30, Number 3 (Fall Quarter 1973). p. 22.

Another factor to be considered is that to the degree the chaplain manager performs his staff responsibility as an efficient staff member and pastoral functions, the overall program of the chaplaincy down the line will benefit. In his book, God Centered Work, Alvin Lindgren pointed out that "a God-centered church will seek to lift up the Lordship of Christ in all areas of life. Such a church will be concerned to discover what this might mean in difficult areas, such as racial and social concerns."¹³ Analogous to this is the point that the staff and command that is confronted by a dynamic Judeo-Christian influence through the efforts of the staff chaplain performing his pastoral role will be a better and more effective command and staff.

Lastly, who can the staff and command turn to for pastoral assistance if it cannot turn to the staff chaplain? After all he is the specially skilled, specially trained, and uniquely called person for that specific task. "As chaplains, clergymen, priest, and rabbis, we have a public influence to exercise in this nation. We have a pastoral-prophetic responsibility to fulfill to those who carry the heavy burden of decision making in the military. . . and we shirk that responsibility to our own peril and to the peril of our nation."¹⁴

¹³Lindgren, Foundations For Purposeful Church Administration, p. 62.

¹⁴Hyatt, "A Pastoral-Prophetic Ministry to Leaders," p. 28.

IV. THE ROLE OF THE CHAPLAIN MANAGER AS PASTOR TO THE CHAPEL FAMILY AS A WHOLE

Where does all the appropriate funds, facilities, personnel, and equipment comes from that is used for providing the religious programs of the chaplaincy? It comes from the same system that provides all the other manpower and material used by the Army. It is budgeted for and planned for with the help of chaplain managers.¹⁵ This a task that call for a real pastoral concern on the part of the chaplain managers.

Alvin Lindgren appropriately stated that, "purposeful church administration cannot be programmed centered. Not only do differing situations call for flexible strategy, but programs must always be seen as means to certain ends. When primary emphasis is placed on programs, they to often become ends in themselves, focusing attention upon the project rather than upon the persons served."¹⁶ This is analogous to the military chaplain program. To lose sight of people and see only the program is to court disaster and lose effectiveness with people.

Often the chaplain manager does not have a close contact with the chaplain at the troop unit level. This helps ferment the idea of one wasting much of his time as minister on the part of the chaplain manager. In reporting on the feelings and attitudes of civilian ministers toward administration and management work, Samuel Blizzards study showed that

¹⁵DA Field Manual 16-5, p. 78.

¹⁶Lindgren, Foundations for Purposeful Church Administration, p. 21.

50 per cent of the civilian clergyman's time was spent on administration and management. Also great anxiety was experienced because of the demand for so much time to be spent in the areas of management, administration, and organization by ministers.¹⁷ This can happen to chaplain managers if allowed to do so.

The chapel program at the unit level is very dependent upon the good managing ability and foresight of chaplain managers. Lowell Ditsen was right when he wrote, "the truth is that administration is an inescapable necessity."¹⁸

¹⁷Samuel Blizzard, "The Minister's Dilemma," The Christian Century, April 25, 1956, pp. 508-510.

¹⁸Lowell R. Ditsen, Handbook of Church Administration, (New York: The Macmillan Company, 1962), p. 1.

CONCLUSION

Chaplain managers perform two basic roles as does all chaplains. The first is as a religious leader which includes pastoral role. The second role is that of staff officer. The pastoral role as religious leader dominates the early and middle career patterns for most chaplains due to their rank and assignments. It is during that time when he is generally assigned to brigade size and smaller units.¹⁹ From that point on though the administrative-management role often becomes prominent. The role of chaplain managers will and can only have pastoral impact as the individual chaplain causes it to do so.

In the past chaplain managers have effectively used their pastoral role in the performance of their duties. To insure that trend for the future several things maybe done. First periodic short courses in effective management and human relation workshops could be used to help sharpen the skills of chaplain managers. It would also be good for the chaplain managers to meet periodically with each other to see how each other are accomplishing their task and making programs in the pastoral role more effective to their people. Lastly it would be good for chaplain managers to have the opportunity to have frequent contact with the chaplains they supervise for candid dialogue.

The one big item that seemed to come out of the material I looked

¹⁹DA Field Manual 16-5, pp. 39-42.

through and the interviews received was for the chaplain to know his staff job and relate his pastoral experience to that job.

The Army Regulations and the Department of the Army Field Manuals seems to be precise enough. Greater use of the "Military Chaplain Review" published under the guidance of the US Army Chaplain Board ~~and~~ be a real instrument for improving the role of chaplain manggers as pastors by providing pertinent articles that deal with the subject of Chaplain Managers as Pastors.

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